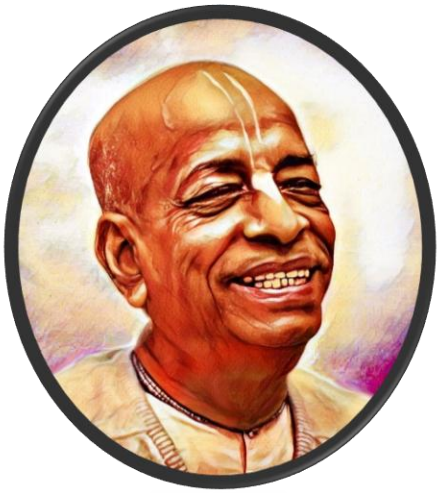
***Jai Jai Ram Krishna Hari !!!***

# Panduranga Mahatmyam

**[A Sacred Text Attributed to the Skanda, Padma, and Vishnu Puranas]**

*Sri Tenali Rama Krishna Kavi*

# Dedication



To His Divine Grace

# A. C. Bhaktivedanta Swami Prabhupada

*Founder-Ācārya of the International Society for Krishna Consciousness, whose tireless efforts brought the glories of Lord Krishna (Panduranga) to every corner of the world.*

# Maṅgalācaraṇa

***śrī-kṛṣṇa-caitanya prabhu nityānanda***

***śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda***

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa, and all others in the line of devotion.

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# Chapter 1: Invocation and Introduction

In ancient times, when the world was filled with strife and confusion, the sages and seers gathered in sacred assemblies to seek remedies for the suffering of souls bound in the material world. Desiring the ultimate welfare of humanity, they approached the great sage Śrī Sūta Gosvāmī, who was renowned for his mastery over the Purāṇas and Vedas.

Seated on an exalted seat amidst the assembly in Naimiṣāraṇya, Sūta Gosvāmī offered his respectful obeisances to the Supreme Lord, Śrī Viṭṭhala, the Lord of Paṇḍharpur, whose lotus feet are served by Brahmā, Śiva, and all the demigods. With folded hands, he invoked the blessings of the Lord so that the sacred narration he was about to recite would purify the hearts of all who heard it.

He declared: “O devotees and sages, just by hearing the glories of Śrī Paṇḍuranga, one is freed from sins committed over countless lifetimes. By chanting His holy names — Viṭṭhala, Pāṇḍuranga, Hari — the soul is lifted beyond the miseries of Kali-yuga.”

Thus, the sage began to narrate the sacred history known as the **Paṇḍuranga Mahātmya**, which reveals the divine appearance, pastimes, and glories of Lord Viṭṭhala in the holy land of Paṇḍharpur. He assured the listeners that this narration bestows liberation, devotion, and the supreme goal of life.

Sūta Gosvāmī emphasized that while many dharmas and rituals are recommended in the scriptures, in this age of quarrel, the supreme dharma is **bhakti**, or loving devotion to the Supreme Lord. He proclaimed that the path of devotion, as exemplified in the holy land of Paṇḍharpur, is the most effective means to attain spiritual success.

Thus, with the assembly eager to hear more, the sage prepared to recount the sacred events that established Paṇḍharpur as the abode of devotion, where saints and sinners alike are embraced by the merciful glance of Lord Viṭṭhala.

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# Chapter 2: The Sanctity of Paṇḍharpur Dhāma

Sūta Gosvāmī, with great reverence, described the supreme sanctity of Paṇḍharpur, known as **Dakṣiṇa Kashi** (the southern Varanasi), glorified in both Śruti and Smṛti. He explained that even a moment spent in Paṇḍharpur dhāma destroys heaps of sins and grants merit surpassing that acquired by performing thousands of sacrifices.

This sacred town is situated on the banks of the holy **Bhīma River**, also known as the Chandrabhāgā due to its crescent shape. Sūta Gosvāmī narrated that the river itself is a manifestation of the celestial Gaṅgā, having descended to Paṇḍharpur to sanctify the devotees of Lord Viṭṭhala.

He said: "Bathing in the Bhīma River at Paṇḍharpur is equivalent to bathing in all holy rivers. By touching its waters, even the most fallen souls are cleansed and become eligible for liberation."

The sage described how this holy dhāma is frequented by great saints and sages, such as Nārada, Parāśara, and Vyāsa, and how it became the home of innumerable devotees who achieved perfection through **nāma-saṅkīrtana** (chanting the holy names) and loving service to Lord Viṭṭhala.

He emphasized that Paṇḍharpur is unique because here, the Lord personally stands upon the brick offered by His devotee Puṇḍalīka and grants darśana to all — from Brahmā to the lowest beings. There is no discrimination in this abode. Even animals, outcastes, and sinners find shelter at His feet.

Sūta Gosvāmī declared: "One who takes shelter of Paṇḍharpur and sings the names of Viṭṭhala becomes dear to the Lord and attains the highest spiritual destiny, surpassing even the results of austerities and pilgrimages."

Thus, the sanctity of Paṇḍharpur was established, and the sages eagerly requested to hear the detailed stories of how this sacred dhāma came to be the supreme refuge of devotion.

## Chapter 3: Arrival of Sage Nārada and the Inquiry

At this point, Sūta Gosvāmī narrated a wondrous event from antiquity. Once, the great celestial sage **Nārada Muni**, eager to see the marvels of devotion on Earth, descended to the land of Bhārata. While traveling across sacred places, he heard from the Devas about the unparalleled glories of Paṇḍharpur and its presiding Lord, Viṭṭhala.

Filled with curiosity and spiritual longing, Nārada Muni journeyed to Paṇḍharpur. As he approached the banks of the Bhīma River, he saw countless devotees engaged in singing the holy names and performing kīrtana with ecstatic love. Their faces were bright, tears flowed from their eyes, and their voices filled the sky with the sweet sound of "Rāma-Kṛṣṇa-Hari!"

Nārada was amazed. He approached the temple where Lord Viṭṭhala, standing on His brick with arms akimbo, graciously gave darśana to the multitudes. Seeing this unique form of the Lord, Nārada offered prostrated obeisances and began playing his **vīṇā** in praise.

He then inquired: "O Supreme Lord, beloved Viṭṭhala! How did You come to reside in this sacred place? What is the origin of this holy dhāma, and how is it that even the fallen and unqualified attain Your mercy here?"

Lord Viṭṭhala, pleased by Nārada’s devotion, spoke sweetly: "O Nārada, listen attentively, for I shall recount the ancient events that led to My appearance here. I shall also explain how My devotee Puṇḍalīka’s love brought Me to Paṇḍharpur and how this land became the supreme sanctuary for all souls."

Upon hearing these words, Nārada Muni became overjoyed and sat down with folded hands, eager to hear the Lord’s divine narration. The sages in Naimiṣāraṇya, too, leaned closer, their hearts swelling with anticipation to hear the sacred tale from Sūta Gosvāmī.

# Chapter 4: The Story of King Dharmavarma’s Penance

Lord Viṭṭhala, standing gracefully on His brick, spoke to Nārada Muni with affection: "O sage, long ago there lived a noble king named **Dharmavarma**, ruler of the land known as Dāruva. Though he governed righteously, he was overcome with anxiety, knowing that worldly piety alone does not guarantee liberation. Yearning for direct service to Me, he renounced his royal comforts and resolved to perform intense penance to attain My darśana."

Leaving his kingdom behind, King Dharmavarma came to the banks of the **Bhīma River**. There, in the holy land of Paṇḍharpur, he established a hermitage and began severe austerities. He subsisted on roots and fruits, bathed thrice daily in the river, and constantly chanted My names with unwavering devotion.

Seasons passed, and the king’s body grew thin, but his heart blossomed in love. Seeing his sincerity, the gods became pleased, and the earth herself rejoiced. Even the trees of Paṇḍharpur whispered among themselves, recognizing the king’s great vow.

After years of penance, the king's devotion reached its peak. Then, I, pleased with his austerities and love, appeared before him in My divine form — dark like a monsoon cloud, wearing yellow garments, adorned with forest flowers, and standing with hands on hips upon the brick.

Seeing Me, Dharmavarma fell flat on the ground, tears streaming from his eyes. He could not utter a word, his throat choked with emotion. I lifted him with My own hands and spoke: "O king, your devotion has pleased Me. Ask for any boon, and it shall be granted."

The king, regaining his voice, said humbly: "O Lord Viṭṭhala! If You are pleased with me, may this land — Paṇḍharpur — become forever sanctified by Your presence. May it be the supreme refuge for all devotees, regardless of caste, creed, or qualification. May even the most fallen find salvation here by singing Your names."

Hearing this selfless prayer, I smiled and declared: "Let it be so! From today, Paṇḍharpur shall be My eternal abode. I shall remain here, accessible to all, standing upon this brick, awaiting My devotees' arrival. Whoever comes here and chants My names with sincerity shall attain liberation."

Thus, Paṇḍharpur became the chief among holy places, and King Dharmavarma attained the supreme perfection, merging into eternal service at My lotus feet.

Concluding the tale, Lord Viṭṭhala told Nārada: "Thus, by the penance of Dharmavarma, this land was consecrated as My eternal dhāma. Now hear further about My devotee Puṇḍalīka, whose love compelled Me to take up residence here permanently."

Hearing this, Nārada Muni's heart danced with joy, and he bowed again, eager to hear the next divine narration.

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# Chapter 5: The Appearance of Lord Viṭṭhala in Paṇḍharpur

Lord Viṭṭhala continued narrating to sage Nārada with great delight: "O sage, listen carefully to the wondrous story of how I appeared in this sacred land, drawn by the love of My devotee **Puṇḍalīka**."

Long ago, in a town called **Pāṇḍuraṅga**, lived a pious couple, **Janudeva** and his wife **Śrīmatī**, who were known for their virtuous deeds. They were blessed with a son, Puṇḍalīka, who in his youth fell into bad company. Though born to noble parents, Puṇḍalīka became intoxicated by material pleasures, neglecting his duties and mocking saints and scriptures.

But destiny had a different plan. One day, holy sages arrived in his town, and their presence awakened dormant virtue within him. Hearing their discourses, Puṇḍalīka felt deep remorse for his past actions. His heart transformed, and he became devoted to serving his aged parents with utmost care, seeing them as embodiments of divinity.

His selfless service pleased even the gods. I, the Supreme Lord, was so moved by Puṇḍalīka's devotion to his parents that I resolved to grant him My direct darśana.

Leaving My abode in Dvārakā, I journeyed to the land where Puṇḍalīka lived. When I arrived at his door, he was busy tending to his parents and did not wish to interrupt his sacred service. With humility, he placed a **brick** (viṭṭha) outside and requested Me to stand upon it and wait until his duty was completed.

Amused and pleased by his devotion, I agreed and stood upon that brick, hands on hips, smiling. Puṇḍalīka, after completing his service, came out and beheld Me in My divine form — dark as a raincloud, adorned with yellow silk and jewels, standing in a unique pose, radiating infinite grace.

Overwhelmed, Puṇḍalīka prostrated before Me and begged for a boon: "O Lord, please remain here in this form, granting Your darśana to all who come with devotion, just as You have blessed me today."

I granted his wish and declared: "From today, I shall reside eternally in Paṇḍharpur, standing upon this brick, awaiting My devotees. My name here shall be **Viṭṭhala**, meaning 'the one standing upon the brick' because of your love and service."

Thus, I assumed this iconic form — with hands resting on hips, standing firmly, forever accessible to those who call upon Me with faith.

From that day, Paṇḍharpur became the supreme destination for bhaktas. Even the gods, sages, and liberated souls desire to behold this form of Mine, manifest out of sheer love for My devotee Puṇḍalīka.

Concluding the narration, Lord Viṭṭhala said: "O Nārada, thus My appearance here is not due to ritual sacrifices or royal grants, but purely because of the power of **bhakti** — loving devotion. This place is sanctified by such love and shall remain My abode till the end of time."

Hearing this, Nārada bowed down with great reverence, eager to hear further glories of Paṇḍharpur and its connection with the path of devotion.

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# Chapter 6: The Divine Role of Bhakta Puṇḍalīka

Lord Viṭṭhala continued His delightful narration to sage Nārada: "O wise Nārada, listen now as I reveal the deeper glories of My dear devotee **Puṇḍalīka**, through whose pure-hearted devotion this holy land of Paṇḍharpur became sanctified as the supreme seat of bhakti."

After My appearance before Puṇḍalīka, word spread among the sages and common folk that the Supreme Lord had manifested in the simple home of a devotee. Saints, ascetics, and householders alike came flocking to Paṇḍharpur, desiring to see this wondrous sight: the Lord of Dvārakā standing upon a brick, His arms akimbo, smiling with boundless compassion.

Puṇḍalīka, though humble by nature, became the bridge between Me and the people. He instructed them in simple yet profound truths: "See the Lord not merely in temples and rituals but in the service of parents, in the care of the elderly, and in kindness to all beings. Love Him through pure conduct and selfless acts."

By his example, Puṇḍalīka demonstrated that even household life, when filled with devotion, becomes a path to the highest realization. He neither renounced the world nor engaged in showy austerities; instead, he sanctified his daily duties by offering them to Me with love.

Pleased by his teachings and his influence in turning the hearts of many toward Me, I blessed him with an eternal presence in Paṇḍharpur. Thus, even today, devotees remember Puṇḍalīka first before approaching Me. They call out, *"Puṇḍalīka Varadā Hari Viṭṭhala!"* meaning, *"O Viṭṭhala, the Lord who blessed Puṇḍalīka!"*

Know this, O Nārada: even the mighty gods bow their heads at the place where Puṇḍalīka served his parents. Even the sages recite his name with reverence, for he showed the world that the Lord becomes bound by love — not by Vedic chants or royal sacrifices, but by the simple, pure-hearted devotion of a humble soul.

Because of Puṇḍalīka's role, I declared Paṇḍharpur to be **Bhakti-Kṣetra** — the land where devotion alone reigns supreme, beyond caste, birth, or station.

Thus, his name shall be sung eternally alongside Mine, and the merit gained by visiting this sacred place multiplies when devotees remember Puṇḍalīka's story with faith.

Having narrated thus, Lord Viṭṭhala smiled and gazed upon Nārada, who was filled with wonder and devotion, eager to hear more about the establishment of Paṇḍharpur as the center of loving devotion.

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# Chapter 7: The Establishment of Pandharpur as Bhakti-Kṣetra

Lord Viṭṭhala, standing gloriously before sage Nārada, continued His sacred narration: "O Nārada, best among sages, listen as I tell you how this holy place of **Paṇḍharpur** was established as the supreme **Bhakti-Kṣetra** — the land where pure devotion flourishes, above all else."

After My appearance before the noble Puṇḍalīka, the entire region of Paṇḍharpur became charged with spiritual energy. The devas, rishis, and siddhas descended invisibly, eager to witness this miracle where the Lord had made His abode among simple devotees.

Inspired by Puṇḍalīka's selfless service and My standing form upon the brick (viṭa), many seekers abandoned their pride, rituals, and arguments. They came to Me with folded hands, saying, *"O Viṭṭhala, we surrender to You, the One who is bound only by love, not by lineage or learnedness."* I, in turn, declared: *"Let this place be forever known as the field of bhakti — where no distinction is made between sage and simpleton, brahmin and outcaste, man and woman, rich and poor. Here, only the language of the heart shall be accepted."*

Thus, sages like Agastya, Bharadvāja, and Gautama came to consecrate the land with their presence. The great Nāradamuni himself sang kīrtanas in My praise, causing the very stones of Paṇḍharpur to melt in joy.

At that time, even river goddesses Bhīma and Amaraja came forward, offering their waters to wash the feet of the pilgrims. Their confluence near Paṇḍharpur was sanctified as a sacred bathing place that washes away sins and grants devotion.

I further declared: *"Whoever steps into this holy town with faith, chanting My names — Viṭṭhala, Pāṇḍuraṅga, Hari — shall attain liberation, even if they are fallen or ignorant. Here, all are lifted by the power of devotion."*

The gods constructed invisible mandalas around Paṇḍharpur, making it a place where no inauspiciousness could enter. Yama, the god of death, vowed not to trouble anyone who died in Paṇḍharpur with the Lord’s names upon their lips.

Thus, O Nārada, from that day forward, this town became the spiritual capital of bhakti. Devotees from Maharashtra, Karnataka, Andhra, and beyond began to walk hundreds of miles to behold My standing form. They came singing, *"Gyana Vihina, Bhakti Pradhana, Paṇḍharpurī Nivāsa!"* meaning, *"He who dwells in Paṇḍharpur values devotion above knowledge."*

Kings and beggars, scholars and simple farmers all stood side by side in My temple, chanting and dancing. And thus, Paṇḍharpur blossomed as the **Bhakti-Kṣetra**, free from barriers, inviting every soul to taste the nectar of My love.

This is how, by the grace of Puṇḍalīka and the gathered saints, I established My eternal seat here, ensuring that the path of devotion would shine in this Kali Yuga, where other paths may falter.

Hearing this, sage Nārada's heart swelled with joy, and he begged the Lord to continue speaking about the sanctity of this holy place and the glories of its sacred rivers.

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# Chapter 8: Sanctity of the Bhīma River and the Paṇḍharpur Dhāma

Lord Viṭṭhala, seeing sage Nārada's eagerness, smiled and continued His divine discourse: "O Nārada, listen now to the glories of the **Bhīma River** and this holy land of **Paṇḍharpur**. By merely hearing this, one becomes purified."

In ancient times, the Bhīma River was blessed by My touch when I appeared in this sacred kṣetra. The river herself, in the form of a goddess, approached Me and said: *"O Lord Viṭṭhala, make My waters sanctified so that I may liberate souls who are bound by sin and sorrow."*

I blessed her, saying: *"O Bhīma, your waters shall carry not only purity but the power of devotion. Anyone who bathes in you with faith, especially during the holy **Aṣāḍhī Ekādaśī**, shall be freed from the bondage of repeated birth and death."*

From that day, Bhīma became a river of mercy. She joined with the sacred **Amaraja River**, and their confluence near Paṇḍharpur was declared as **Puṇya-Tīrtha** — a spot where accumulated sins are washed away and the heart becomes fertile for bhakti to grow.

Even great sages like Vasiṣṭha and Viśvāmitra came here to perform penances, and bathing in Bhīma's waters, they attained higher spiritual realization. The devas themselves often descend invisibly during **Ekādaśī** to purify themselves in this sacred river.

O Nārada, know that **Paṇḍharpur** is not merely a town — it is **Dhāma**. It is a gateway between the earthly and the divine. The very dust of this land is worshipped by celestial beings, for it carries the footprints of countless saints who have walked this path of love.

Here, Śiva Himself, as **Mallikārjuna**, resides nearby to witness the glories of devotion. Brahmā performed yajñas here. Indra and the gods offer invisible garlands at My feet. The winds that blow here carry the fragrance of devotion.

I have personally declared: *"Whoever dies in Paṇḍharpur with My name — Viṭṭhala, Pāṇḍuraṅga — on their lips shall attain My abode without delay, even if they are fallen."*

Such is the mercy of this land that even animals and birds who live here gradually attain higher births and are drawn toward Me.

O sage, especially during the months of **Aṣāḍha** and **Kārttika**, when devotees walk from distant lands singing My glories, Paṇḍharpur becomes a festival of divine energy. The rivers, the trees, the stones — all rejoice, for they know the Lord's glance falls upon every soul who comes here with faith.

Thus, Bhīma and Amaraja, these sacred rivers, and this Paṇḍharpur Dhāma are the heart of My manifestation in this age of Kali. Here, knowledge and ritual take second place; here, only the soul's longing is supreme.

Hearing this, sage Nārada folded his hands, tears streaming from his eyes, and he said: *"O Lord, blessed is Paṇḍharpur, blessed is Bhīma, and blessed are those who have eyes to see Your form and ears to hear Your name."*

The Lord smiled, pleased with Nārada's devotion, and prepared to narrate the next sacred account — the power of the holy **Ekādaśī vrata** that is celebrated with such fervor in this blessed land.

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# Chapter 9: Narration of the Holy Ekādaśī Vrata

The Lord Viṭṭhala, seeing the tears of joy in sage Nārada's eyes, gently spoke:

"O Nārada, now listen carefully to the supreme sanctity of **Ekādaśī Vrata**, especially as it is observed here in Paṇḍharpur. This vrata, though simple, holds the power to liberate even the most fallen souls."

In ancient times, My devotee King Ambarīṣa observed Ekādaśī with deep devotion, abstaining from grains and worldly pleasures, spending the day in chanting My names and listening to My pastimes. When the great sage Durvāsā tested him, it was the power of this vrata that protected Ambarīṣa from harm, for I Myself became bound by the merit of his vow.

The Lord continued: *"On Ekādaśī, the senses are to be restrained, and the mind turned solely toward Me. Fasting from grains and pleasures is but an external symbol — the real vrata is to feast on My glories through kīrtana, japa, and śravaṇa."*

O Nārada, in this sacred land of Paṇḍharpur, Ekādaśī attains even greater glory. Here, during **Śāyana Ekādaśī** in the month of Aṣāḍha, millions of pilgrims — the **vārikās** — walk from distant places, singing My names, enduring the heat, dust, and fatigue, simply to have My darśana. Their simple, heartfelt devotion pleases Me more than the austerities of the greatest yogis.

Even the gods look upon these days with wonder. *"Who are these mortals,"* they ask, *"who abandon comfort and wealth to walk with tears and songs toward the feet of Pāṇḍuraṅga?"*

And I declare, O sage: *"Those who observe Ekādaśī in Paṇḍharpur, who bathe in the Bhīma, fast with faith, sing My names, and fall prostrate before My deity, they shall never again fall into the cycle of birth and death."*

The vrata is simple, yet profound:

- On **Daśamī** (the day before), one purifies the body and mind.
- On **Ekādaśī**, grains and worldly distractions are given up. The tongue is engaged in kīrtana, the ears in hearing My stories, the eyes in gazing upon My form, and the heart in unbroken meditation.
- On **Dvādaśī**, one honors the Lord and takes prāsāda with gratitude.

Even one who simply stays awake on Ekādaśī night, singing bhajans with other devotees, gains merits beyond what can be obtained by thousands of sacrifices.

Lord Viṭṭhala added: *"I reside especially in the hearts of those who sing My names during Ekādaśī. My consort Rukmiṇī Devi is pleased with such souls, and all the sins accumulated over lifetimes are destroyed."*

Therefore, O Nārada, Ekādaśī in Paṇḍharpur is not just a fast — it is a festival of love. The streets resound with **abhangas**, the air vibrates with My holy names, and I dance in the hearts of My devotees.

Sage Nārada, hearing this, exclaimed: *"O merciful Lord, how blessed is this vrata and how blessed are those who observe it in Paṇḍharpur, Your eternal abode!"*

The Lord smiled, pleased by Nārada's delight, and prepared to narrate the next sacred history — the story of **King Dharmavarma's penance** that led to My divine appearance in this very kṣetra.

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# Chapter 10: The Story of Sāvitri and Satyavān in Paṇḍharpur

Lord Viṭṭhala then narrated to Sage Nārada the sacred tale of Sāvitri and Satyavān, whose devotion transformed the very soil of Paṇḍharpur.

Long ago, the pious princess Sāvitri, born to King Aśvapati, chose Satyavān, the virtuous son of a blind exiled king, as her husband. Although learned sages warned her that Satyavān was destined to die within a year, Sāvitri, steadfast in her love and dharma, married him and accompanied him to live in the forest.

As the fated day of Satyavān's death approached, Sāvitri intensified her penance. She undertook a rigorous fast and observed the Ekādaśī vow while constantly chanting the holy names of Lord Viṭṭhala. It is said that during their forest stay, the couple visited Paṇḍharpur and bathed in the Bhīma River, receiving divine blessings.

On the destined day, while cutting wood in the forest, Satyavān suddenly collapsed and died. At that moment, Yama, the god of death, appeared to take his soul.

But Sāvitri, luminous with her tapas (austerity) and strengthened by her devotion to Lord Viṭṭhala, followed Yama. As she walked behind him, she extolled the glories of dharma, chastity, and unwavering devotion.

Impressed by her wisdom and virtue, Yama offered her boons — anything except the life of her husband.

- First, she asked for the restoration of her father-in-law’s lost kingdom.
- Second, she asked for sons for her father.
- Finally, with great cleverness, she asked for many sons for herself — which would be impossible without Satyavān being alive.

Yama, bound by his own word, was compelled to return Satyavān’s life. Overcome by her determination and purity, he blessed her and vanished.

Satyavān awoke as though from a deep sleep, and together they returned home. Prosperity returned to their family, and their story became an eternal example of devotion, chastity, and dharma.

Lord Viṭṭhala concluded: *"O Nārada, know that it was My unseen hand that empowered Sāvitri's resolve. Her faith in Me and her adherence to dharma turned the tide of fate itself."*

Thus, the tale of Sāvitri and Satyavān remains celebrated in Paṇḍharpur, inspiring pilgrims to uphold dharma and devotion, even against insurmountable odds.

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# Chapter 11: King Śeṣadhvaja’s Transformation through Devotion

Sage Nārada, his heart brimming with wonder, requested Lord Viṭṭhala to narrate another instance where a worldly king was transformed through pure devotion. The Lord then spoke of King Śeṣadhvaja.

Śeṣadhvaja was a mighty ruler, proud of his strength, wealth, and adherence to ritual sacrifices. Though pious in appearance, he secretly harbored disdain for bhakti (devotion), considering it inferior to elaborate Vedic rituals.

One day, while touring his kingdom, he came across a band of simple devotees — men and women singing the names of Lord Viṭṭhala with cymbals and drums, their faces radiant with joy. Displeased by their carefree ways, the king reprimanded them, declaring: *"Only through solemn yajñas and strict rites can one please the gods, not by singing and dancing like fools!"*

The devotees humbly replied: *"O King, true yajña is remembrance of the Lord's names. All sacrifices find their fulfillment in the loving worship of Viṭṭhala."*

The king, angered, had them driven away. That night, however, Śeṣadhvaja was visited in a dream. Lord Viṭṭhala appeared, dark-complexioned, standing with hands on hips, smiling yet stern. He spoke: *"O King, you boast of sacrifices, but where is the love? These simple devotees are dearer to Me than all your offerings. Pride in ritual blinds you to the path of devotion."*

Awakening with a start, the king felt his heart pierced by realization. Casting aside his arrogance, he renounced his pride in rituals and sought out the same devotees he had scorned. Falling at their feet, he begged forgiveness.

Under their guidance, Śeṣadhvaja began to chant the names of Lord Viṭṭhala daily. He organized massive kīrtanas across his kingdom, inviting people of all castes and backgrounds to participate. His palace

became a center of nāma-saṅkīrtana, and Paṇḍharpur's fame as a bhakti-kṣetra (field of devotion) spread far and wide.

In time, the Lord granted him darśana in person. Viṭṭhala blessed him: *"O King, by embracing devotion over pride, you have become truly great. Your kingdom shall flourish, and your name shall be remembered among My devotees."*

Thus, King Śeṣadhvaja's life stands as a beacon, showing that even rulers and the proud can attain transformation when they surrender at the feet of Lord Viṭṭhala.

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# Chapter 12: The Legend of the Devotee Nārada Muni’s Visit

As Lord Viṭṭhala continued narrating to Sage Nārada, He smiled and said: *"O Nārada, you yourself have a glorious role in the spreading of My glories in Paṇḍharpur. Let Me recount that sacred event."*

Once, inspired by divine will, Nārada Muni descended from the heavens to visit Paṇḍharpur. As his feet touched the soil of the holy dhāma, the land itself seemed to resound with kīrtanas, and the rivers Bhīma and Amaraja glistened as if greeting him.

Nārada observed countless devotees — from brahmins to simple cowherds — all united in singing the Lord's names, shedding tears of love. Moved deeply, he sat by the banks of the Bhīma river and began to play his vīṇā, singing in sweet tones: *"O Viṭṭhala, O Panduranga, refuge of the lowly, jewel of Dvārakā, manifest in Paṇḍharpur!"*

Hearing this, Lord Viṭṭhala appeared before Nārada in His beautiful form: standing with hands on hips, adorned with tulasī and shining with compassion. The Lord said: *"O Nārada, your visit sanctifies this place even more. Spread My message far and wide — that all beings, regardless of caste or status, can attain Me through devotion alone."*

Nārada, overwhelmed, bowed low and vowed: *"By Your grace, I shall proclaim to all realms that Paṇḍharpur is the supreme holy place where the downtrodden and the elite alike are embraced by Your mercy."*

He then traveled through the three worlds — to Devaloka, Bhūloka, and Pātāla — singing the glories of Viṭṭhala, inspiring sages, kings, and common folk to undertake pilgrimage to Paṇḍharpur and engage in nāma-saṅkīrtana.

Thus, through Nārada’s tireless wanderings, the fame of Pandharpur as the heart of bhakti spread far and wide, drawing countless souls to the lotus feet of Lord Viṭṭhala.

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# Chapter 13: Glories of Lord Nṛsiṁha in Relation to Pandharpur

The Lord Viṭṭhala continued speaking to Nārada with affection: *"O great sage, hear now of My manifestation as Nṛsiṁha, and how even that fierce form is linked to the sacred land of Paṇḍharpur."*

Once upon a time, Prahlāda Mahārāja, the illustrious devotee of Lord Nṛsiṁha, journeyed to the western lands seeking to establish places of worship where the Lord's mercy could flow unimpeded. Guided by divine inspiration, he arrived at the banks of the Bhīma river. There, he performed austerities and chanted the holy names with deep devotion.

Pleased with Prahlāda's bhakti, Lord Nṛsiṁha appeared before him, His terrifying form softened by compassion. Prahlāda prayed: *"O Lord, please reside here in a gentle form, so that all people — even the simple and fearful — may approach You without dread."*

The Lord agreed and said: *"Here, I shall dwell as Viṭṭhala, standing with hands on hips, yet My essence as Nṛsiṁha — the protector of devotees — shall ever remain. Those who come to Paṇḍharpur and remember Me will be shielded from fear and obstacles."*

Thus, in Paṇḍharpur, Lord Viṭṭhala embodies both the sweetness of Kṛṣṇa and the fierce protective power of Nṛsiṁha. This is why the saintly devotees often chant both names: *"Nṛsiṁha Viṭṭhala! Paṇḍuranga Hari!"*

Nārada, hearing this profound connection, marveled at the Lord’s infinite forms and declared: *"Truly, Paṇḍharpur is the meeting place of all divine potencies — sweetness, might, mercy, and majesty!"*

Thus ends the narration of Lord Nṛsiṁha's hidden presence within Paṇḍharpur's sacred grounds, offering both protection and grace to all devotees.

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# Chapter 14: The Power of Lord Viṭṭhala’s Names and Kīrtana

Lord Viṭṭhala, with a smile that enchanted the hearts of gods and sages alike, addressed Nārada once more: *"O sage, among all practices in this age of Kali, the chanting of My names is supreme. By singing and repeating 'Viṭṭhala! Paṇḍuranga! Hari!' one burns away sins and attains Me without difficulty."*

He explained that when devotees gather in the streets and temples of Paṇḍharpur, clapping hands and singing in joy, even the dust stirred by their feet sanctifies the earth. The celestial beings long to witness such kīrtana, and the great sages feel themselves blessed to hear even a faint echo of those songs.

*"Know this, Nārada,"* the Lord continued, *"that a single tear shed while chanting My name out of love outweighs thousands of sacrifices and austerities. Such is the power of nāma-saṅkīrtana."*

The sage Nārada, himself ever engaged in singing the Lord’s names, was delighted. He praised: *"Blessed is this holy land where the very stones resonate with Viṭṭhala’s name, where even the simple-hearted are lifted by kīrtana."*

The Lord further proclaimed that those who perform bhajans and sing the glories of Viṭṭhala at home, on pilgrimage, or even while walking, would have their desires fulfilled and their hearts purified.

*"In the coming age,"* said the Lord, *"I will manifest through song. The saints, the poets, and the humble will compose abhangas and kīrtanas, spreading My glory far and wide. Paṇḍharpur will become the fountainhead of this bhakti movement."*

Thus, the chapter extols the supreme efficacy of Lord Viṭṭhala’s holy names and the communal singing (kīrtana) that sanctifies not only Paṇḍharpur but the entire world.

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# Chapter 15: The Teachings on Devotion over Ritualism

Sage Nārada then humbly inquired: *"O Lord Viṭṭhala, among the various means of worship—rituals, sacrifices, vows, and austerities—which is most dear to You? Kindly dispel my doubt."*

The Lord replied with compassion: *"O Nārada, in this age of Kali, the elaborate rituals and complex sacrifices are difficult and often tainted with pride and error. But pure devotion (bhakti), offered with love and faith, reaches Me directly."*

He declared: *"Neither wealth, nor lineage, nor learning attracts Me. A simple devotee who offers even a leaf, a flower, or water with sincerity pleases Me more than grand rites devoid of love."*

Viṭṭhala narrated the story of a poor woman in Paṇḍharpur who daily offered Him just a handful of water and sang His name with tears in her eyes. *"Her worship surpasses the pomp of a thousand rituals,"* the Lord affirmed.

The chapter also recounts how the Vedic sages, after performing yajñas, realized that their hearts still lacked peace, but upon visiting Paṇḍharpur and joining the humble devotees in kīrtana, they felt true bliss.

*"Devotion free of pride, centered on My form and names, and performed with compassion toward all beings—that is the path I cherish,"* the Lord concluded.

Thus, this chapter establishes that bhakti (devotion) reigns supreme over ritualism, especially in the sacred bhakti-kṣetra of Paṇḍharpur.

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# Chapter 16: Sanctification of the Lowly and Fallen Souls

Sage Nārada next asked: *"O Lord Viṭṭhala, how is it that even the low-born and fallen souls attain liberation in this holy place of Paṇḍharpur? Kindly reveal this secret."*

The merciful Lord Viṭṭhala smiled and replied: *"O Nārada, I reside here in Paṇḍharpur precisely for this reason—to uplift those whom society rejects. My heart overflows with compassion for the lowly, the distressed, and the fallen who take shelter in Me."*

The Lord narrated the story of a chandāla (outcaste) who, though shunned by society, constantly chanted His name. Pleased with his simple devotion, Viṭṭhala appeared before him and granted liberation, declaring: *"Birth and caste have no hold over one who takes refuge in Me."*

Similarly, He told of a sinful hunter transformed into a saint by the power of bhakti and the association of devotees.

*"Paṇḍharpur is My eternal abode where all souls, regardless of their past sins or status, can find sanctuary and purification through devotion,"* He proclaimed.

This chapter emphasizes that the Lord's grace flows even to the most fallen, provided they sincerely take His name and come to His holy dhāma. Here, distinctions of caste, wealth, and learning dissolve before the light of pure bhakti.

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# Chapter 17: The Story of the Hunter Transformed by Bhakti

Lord Viṭṭhala then narrated to Sage Nārada a remarkable account that revealed His boundless compassion: *"O Nārada, listen to the story of a cruel hunter who lived in the forests near Paṇḍharpur. His livelihood was earned by slaying animals without mercy. His heart was hardened by sin, and he knew nothing of piety."*

But by divine arrangement, a great devotee named Nāmadēva once passed through the hunter's forest. Seeing the hunter's plight, Nāmadēva approached him not with condemnation, but with kindness and the sweet chanting of My holy names.

The hunter, struck by the purity and joy radiating from Nāmadēva, asked, *"O saintly one, why do you sing with such bliss?"*

Nāmadēva replied, *"Because I sing the glories of Lord Viṭṭhala, the savior of all. Even one like you can be redeemed by chanting His names with sincerity."*

Moved to tears, the hunter fell at Nāmadēva's feet and begged to be shown the path of deliverance. The saint initiated him into the chanting of *"Rāma-Kṛṣṇa-Hari"* and instructed him to abandon his violence.

From that day, the hunter gave up his cruel ways, built a small hut on the banks of the Bhīma River, and spent his days in constant remembrance of the Lord. His heart, once darkened by sin, became illumined with devotion.

Pleased with his transformation, Lord Viṭṭhala appeared before him and blessed him: *"O devotee, though once fallen, you are now dear to Me. Your past is washed away by your bhakti. Come, dwell eternally in My abode."*

Thus, the hunter attained liberation and became counted among the saints of Paṇḍharpur.

This chapter teaches that even the most sinful can be purified and elevated by association with devotees and the chanting of the Lord's holy names.

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# Chapter 18: Miraculous Protection of Devotees by Lord Viṭṭhala

Sage Nārada, thrilled by the tale of the hunter’s redemption, eagerly requested Lord Viṭṭhala to narrate more pastimes showing His protection of devotees.

The Lord smiled and said: *"O Nārada, countless are the ways I safeguard My bhaktas, for their welfare is My only vow."*

He narrated the incident of Sant Jñāneśvara, whose deep love for Lord Viṭṭhala attracted the ire of envious men. Once, a group of jealous scholars conspired to harm Jñāneśvara during his pilgrimage to Paṇḍharpur. They planned to unleash wild beasts upon him as he passed through a dense forest.

But as Jñāneśvara walked, singing *"Rāma-Kṛṣṇa-Hari,"* the ferocious animals became calm, circling him in reverence instead of attacking. The conspirators, watching in astonishment, trembled with fear.

The Lord explained, *"I entered the hearts of those beasts and pacified their anger, for My devotee shall never suffer in My presence."*

In another instance, a pious woman named Kālindī, who resided in Paṇḍharpur, was protected when a flood from the Bhīma River threatened to destroy her humble home. As she clasped her sacred tulasī beads and called out *"Viṭṭhala! Viṭṭhala!"* the surging waters suddenly parted around her dwelling, sparing it from ruin.

Nārada was overwhelmed with joy, exclaiming, *"O Lord, Your love knows no bounds! Truly, You are the refuge of the helpless."*

The Lord declared, *"Wherever My names are sung and My devotees remembered, I personally manifest to shield them from harm."*

This chapter assures devotees that sincere faith in Lord Viṭṭhala guarantees His miraculous protection in times of peril.

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# Chapter 19: The Conversation between Sage Agastya and the King

Once, in ancient times, King Śrīdhara of the Solar dynasty undertook a pilgrimage to Paṇḍharpur to seek divine guidance. On his way, he encountered the great sage Agastya, seated beneath a banyan tree near the banks of the Bhīma River.

The king humbly offered obeisances and asked, *"O revered sage, please instruct me on the supreme path to attain the Lord's grace in this age of strife."*

Sage Agastya, pleased with the king's humility, replied: *"O King, listen attentively. In this Kali age, elaborate rituals and sacrifices lose their potency. The highest path is devotion — bhakti — centered on chanting the holy names and serving Lord Viṭṭhala with love."*

He continued: *"See this sacred land of Paṇḍharpur, sanctified by saints like Puṇḍalīka and Jñāneśvara. It is here that Lord Viṣṇu manifested as Viṭṭhala, standing upon the brick offered by Puṇḍalīka. By simply circumambulating this dhāma and offering prayers with a pure heart, one gains merits greater than performing a thousand horse sacrifices."*

The king, his heart swelling with faith, asked, *"O sage, what is the essence of pleasing Lord Viṭṭhala?"*

Agastya replied: *"Constant remembrance of His names — Rāma-Kṛṣṇa-Hari, singing kīrtana, and offering even a leaf or flower with devotion — this pleases the Lord more than grand offerings devoid of love. And O King, service to the devotees of the Lord is equal to serving the Lord Himself."*

King Śrīdhara bowed again and pledged: *"From this day forth, I shall uphold bhakti as the highest duty in my kingdom and protect the devotees."*

Agastya blessed him, saying, *"May your realm prosper, and may Lord Viṭṭhala ever reside in your heart."*

Thus, the dialogue between sage and king enshrines the path of simple, heartfelt devotion as the ultimate means to attain divine favor in the age of Kali.

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# Chapter 20: The Final Instructions on Remembering Lord Viṭṭhala

As the sacred dialogue continued, Sage Agastya offered final, golden instructions to King Śrīdhara and all assembled pilgrims. He declared: *"O noble souls, know for certain — in this age of quarrel and confusion, the supreme treasure is the remembrance of Lord Viṭṭhala of Paṇḍharpur."*

He emphasized: *"Whether one is rich or poor, learned or simple, high-born or fallen — all attain perfection by taking shelter of Viṭṭhala's holy names: 'Rāma-Kṛṣṇa-Hari!' Even at the time of death, if these names are uttered sincerely, they burn away lifetimes of sins."*

Agastya further instructed: *"Perform kīrtana in congregation, sing the Lord's glories, and dance in joy. Make your home a temple by daily remembering Viṭṭhala, offering Him food, and chanting His names. This alone grants liberation."*

The sage added: *"O King, always honor the devotees who tread the path of bhakti. Their association purifies even the most fallen. Wherever Viṭṭhala's kīrtana resounds, that place becomes Vaikuṇṭha on earth."*

With folded hands, the king asked, *"Is there any austerity higher than this practice, O sage?"*

Agastya smiled and replied: *"No austerity, no charity, no pilgrimage surpasses the constant remembrance of the Lord. All other practices are meant to lead one to this simple truth: 'Always remember Viṭṭhala, never forget Him.' This is the essence."*

With these words, the sage concluded his sacred counsel. The king, deeply moved, vowed to spread these teachings throughout his kingdom. And thus, the eternal glory of Lord Viṭṭhala's remembrance became the guiding light for countless devotees in the land of Bhārata.

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# Chapter 21: Phalaśruti (Results and Benefits of Hearing This Narrative)

Sage Agastya, with compassion and foresight, then declared the *phalaśruti* — the sacred fruits of hearing and reciting this divine narration: *"O King, O devotees! Whoever hears, recites, or remembers this sacred account of Lord Viṭṭhala's glories, as narrated in this Paṇḍuranga Māhātmya, shall attain immense blessings."*

He proclaimed: *"One who listens with faith will be freed from sins accumulated over countless births. Even those who have committed grave offenses will be purified, provided they hear this narration with a sincere heart."*

Agastya assured: *"Such a listener shall be granted devotion (bhakti) towards Lord Viṭṭhala, and obstacles on the path of life — disease, poverty, fear, and sorrow — will be destroyed."*

Furthermore, he promised: *"Those who recite this text on the auspicious days of Ekādaśī, or during the holy month of Śrāvaṇa, will attain merit equal to performing a thousand sacrifices and giving away mountains of gold in charity."*

He blessed householders: *"In homes where this narrative is regularly read or heard, Lord Viṭṭhala Himself resides with Rukmiṇī Devī. Such homes are protected from calamities and become sanctified like temples."*

Agastya also revealed: *"At the time of death, one who has heard or recited this narrative will see Lord Viṭṭhala personally coming to deliver him, seated on His divine mount, Garuḍa."*

Finally, he concluded: *"Thus, this sacred Māhātmya of Śrī Paṇḍuranga bestows devotion, liberation, and supreme auspiciousness. Therefore, let all wise souls make it their vow to hear and chant it regularly."*

Hearing this *phalaśruti*, King Śrīdhara and all those assembled offered prostrations and felt their hearts overflow with joy and devotion.

## Chapter 22: Conclusion — Eternal Glorification of Śrī Panduranga

Thus, the sacred *Paṇḍuranga Māhātmya* comes to its conclusion with the eternal glorification of Śrī Viṭṭhala, the Lord of Paṇḍharpur. Sage Agastya, with his heart brimming with devotion, declared: *"O King Śrīdhara, O noble listeners! Know that this Lord Viṭṭhala, standing on the brick with hands on hips, is none other than the Supreme Person — the shelter of all universes."*

He proclaimed: *"Even the Vedas fail to fully describe His compassion, for He descended to Paṇḍharpur out of love for His devotee Puṇḍalīka, and ever since, He has remained here for the sake of all suffering souls."*

Agastya praised: *"Whether one is high-born or low-born, learned or unlettered, virtuous or fallen — whoever takes shelter of Viṭṭhala's lotus feet attains liberation. Such is His infinite mercy."*

He extolled the devotees: *"Blessed are the saints and bhaktas who constantly sing His names: 'Rāmakrishna Hari! Jai Jai Viṭṭhala!' Their company alone purifies even the most sinful."*

Agastya then offered his own heartfelt prayer: *"May I forever remember the form of Śrī Viṭṭhala, with His beautiful smile, His lotus feet gracing the brick, His consort Rukmiṇī standing by His side — may this vision never leave my heart."*

The sage concluded: *"Let this narration of the glories of Lord Paṇḍuranga be heard in every home, sung in every gathering, and remembered in every heart. Thus shall the world be sanctified."*

King Śrīdhara, filled with tears of joy, bowed to Agastya and vowed to uphold the teachings. The assembly of sages and devotees resounded with cries of: *"Jai Paṇḍuranga! Jai Viṭṭhala!"*

Thus ends the *Paṇḍuranga Māhātmya*, which bestows devotion, peace, and eternal blessedness to all who hear or recite it with faith.

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# Sri Vittala Ashtottara Shatanamavalli (108 Holy Names of Lord Vittala)

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1. Om Viṭṭhalāya Namaḥ
2. Om Puṇḍarīkākṣāya Namaḥ
3. Om Puṇḍarīkanibhekṣaṇāya Namaḥ
4. Om Puṇḍarīkāśramapadāya Namaḥ
5. Om Puṇḍarīkajalāplutāya Namaḥ
6. Om Puṇḍarīkakṣetravāsāya Namaḥ
7. Om Puṇḍarīkavarapradāya Namaḥ
8. Om Śāradādhiṣṭhitadvārāya Namaḥ
9. Om Śāradendunibhānanāya Namaḥ
10. Om Nāradādhiṣṭhitadvārāya Namaḥ
11. Om Nāradeśaprapūjitāya Namaḥ
12. Om Bhuvanādhīśvarīdvārāya Namaḥ
13. Om Bhuvanādhīśvarīśvarāya Namaḥ
14. Om Durgāśritottaradvārāya Namaḥ
15. Om Durgamāgamasaṁvṛtāya Namaḥ
16. Om Kṣullapeśīpinaddhorugopeṣṭyāśliṣṭajānukāya Namaḥ
17. Om Kaṭisthitakaradvandvāya Namaḥ
18. Om Varadābhayamudritāya Namaḥ
19. Om Tretātoṣaṇapālastha-trivikrāmāya Namaḥ
20. Om Titaukṣetrapāya Namaḥ
21. Om Aśvatthakoṭīśvaravarapradāya Namaḥ
22. Om Karavīrasthāya-nārīnārāyaṇāya Namaḥ
23. Om Nīrāsaṅgama-saṁsthāya Namaḥ
24. Om Saikata-pratimārchitāya Namaḥ
25. Om Veṇunāden Devānāṁ Manaḥ Śravaṇamaṅgalāya Namaḥ
26. Om Devakanyākotikoti-nīrājitapadāmbujāya Namaḥ
27. Om Padmatīrthasthitāśvatthāya Namaḥ
28. Om Narāya Namaḥ
29. Om Nārayāṇāya Mahate Namaḥ

30. Om Candrabhāgāsaronīrakeliloladigambarāya Namaḥ
31. Om Sasa-dhrīcītsaviṣūcīritīśrutyrtharūpadhṛṣe Namaḥ
32. Om Jyotirmayakṣetravāsine Namaḥ
33. Om Sarvotkṛṣṭatrayātmakāya Namaḥ
34. Om Svakuṇḍalapratiṣṭhātre Namaḥ
35. Om Pañcāyudhajalapriyāya Namaḥ
36. Om Kṣetrapālāgrapūjārthine Namaḥ
37. Om Pārvatīpūjitāya Namaḥ
38. Om Caturmukhastutāya Namaḥ
39. Om Jaganmohanarūpadhṛṣe Namaḥ
40. Om Viṣṇuve Namaḥ
41. Om Mantrākṣarāvalī Hṛtstha-kaustubha-oraḥsthalapriyāya Namaḥ
42. Om Svamantrojjīvitajanāya Namaḥ
43. Om Sarvakīrtanavallabhāya Namaḥ
44. Om Vāsudevāya Namaḥ
45. Om Dayāsindhave Namaḥ
46. Om Gogopīparivāritāya Namaḥ
47. Om Yudhiṣṭirahatarātataye Namaḥ
48. Om Muktakeśine Namaḥ
49. Om Varapradāya Namaḥ
50. Om Baladevopadeṣṭre Namaḥ
51. Om Rukmiṇīputranāyakāya Namaḥ
52. Om Guruputrapradāya Namaḥ
53. Om Nityamahimne Namaḥ
54. Om Bhaktavatsalāya Namaḥ
55. Om Bhaktāri-ghne Namaḥ
56. Om Mahādevāya Namaḥ
57. Om Bhaktābhilaṣitapradāya Namaḥ
58. Om Savyasācine Namaḥ
59. Om Brahmavidyāgurave Namaḥ
60. Om Mohāpahārakāya Namaḥ
61. Om Bhīmāmārgapradātre Namaḥ
62. Om Bhīmasena-matānugāya Namaḥ
63. Om Gandharvānugraha-karāya Namaḥ

64. Om Aparādha-sahāya haraye Namaḥ
65. Om Svapna-darśine Namaḥ
66. Om Svapna-dṛśyāya Namaḥ
67. Om Bhakta-duḥsvapna-śānti-kṛte Namaḥ
68. Om Āpāt-kālānuprekṣiṇe Namaḥ
69. Om Anapekṣāy Namaḥ
70. Om Janair-apekṣitāy Namaḥ
71. Om Satyopayācanāya Namaḥ
72. Om Satyasandhāya Namaḥ
73. Om Satyābhitārakāya Namaḥ
74. Om Satyājānaye Namaḥ
75. Om Ramājānaye Namaḥ
76. Om Rādhājānaye Namaḥ
77. Om Rathāṅgabāje Namaḥ
78. Om Siñcanāya Namaḥ
79. Om Gopaiḥ-krīḍanāya Namaḥ
80. Om Dadhidugdhāpahārakāya Namaḥ
81. Om Bodhanyutsavayuktirthaya Namaḥ
82. Om Śayanayutsava-bhūmibhāge Namaḥ
83. Om Mārgaśīrṣotsavākrāntaveṇunādapadāṅkabhūve Namaḥ
84. Om Dadhyannavyañjanābhoktre Namaḥ
85. Om Dadhibhūje Namaḥ
86. Om Kāmapūrakāya Namaḥ
87. Om Bilāntardhāna-sat-keli-lolupāya Namaḥ
88. Om Gopa-vallabhāya Namaḥ
89. Om Sakhinetre pidhāyāśu ko'haṁ pṛcchā-viśāradāya Namaḥ
90. Om Samāsamapraśnapūrvamuṣṭimuṣṭipradarśakāya Namaḥ
91. Om Kuṭilīlāsu-kuśalāya Namaḥ
92. Om Kuṭilālaka-maṇḍitāya Namaḥ
93. Om Sārīlīlā-nusāriṇe Namaḥ
94. Om Sadā vāha-krīḍā-parāya Namaḥ
95. Om Kārṇāṭakī-ratiratāya Namaḥ
96. Om Maṅgalopavanasthitāya Namaḥ

97. Om Mādhyāhnatīrthapūrekṣāvismāyitajagattrayāya Namaḥ
98. Om Nivāritakṣetravighnāya Namaḥ
99. Om Duṣṭadurbuddhibhañjanāya Namaḥ
100. Om Vāluka-vṛkṣa-pāṣāṇa-paśu-pakṣi-pratiṣṭhitāya Namaḥ
101. Om Āśutoṣāya Namaḥ
102. Om Bhaktavaśāya Namaḥ
103. Om Pāṇḍuraṅgāya Namaḥ
104. Om Supāvanāya Namaḥ
105. Om Puṇyakīrtaye Namaḥ
106. Om Parasmai-brahmaṇe Namaḥ
107. Om Brahmaṇyāya Namaḥ
108. Om Kṛṣṇāya Namaḥ

iti śrīpadmapurāṇāntargatā śrīviṭṭhalastottarasatanāmāvalī samāpta

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Chant,

Hare Krishna Hare Krishna

Krishna Krishna Hare Hare

Hare Rama Hare Rama

Rama Rama Hare Hare

… and be Happy

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Jai Jai Panduranga Vittala!!!